

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## UNIVERSALISM DISCUSSED.

From the Philadelphian.

To Mr. Abel C. Thomas—Letter 5.  
Philadelphia, April 3d, 1834.

Dear Sir,—I have refrained from replying to many things contained in your letters, not from disrespect, but from a desire to avoid unnecessary length in any one of my communications. At present I will refer to some of your past quotations and remarks.

To prove that there shall be no punishment beyond the present life, you have quoted Prov. xi. 31. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Now it will not follow from the fact that the righteous and the wicked meet with a suitable recompense ON THE EARTH, that they will also meet with a similar course of dealing from their Maker in the future state of existence. The fact of their being recompensed here, furnishes one of the strongest probabilities that they will also be recompensed hereafter, for why should God who now makes the way of the transgressors hard, render it in future more pleasant? If his justice and goodness now require him to punish transgressors and reward the obedient, these attributes remaining the same will forever secure similar results. An unchanging God, whose principles of moral government are fixed, and who recompenses men according to their conduct now, will certainly treat them according to their respective characters in all future times. Before this passage can be of any avail to the cause of Universalism, it must be shown that God fully, and perfectly punishes all the wicked, and all sinners, in the earth for all the sins they have committed or ever will commit, so that justice can inflict no more penalty upon them.

It is not true, that in THE EARTH, or in the present life, perfect distributive justice takes place. The righteous, as a general rule, find wisdom's ways to be pleasantness, and godliness to be profitable unto all things; but still there are numerous instances in which they are injured and oppressed, and spend nearly the whole of their lives in suffering. On the other hand, the wicked generally experience the way of transgressors to be hard, and vice to bring in itself much misery; and yet in many cases the wicked prosper, triumph, and die with their bones full of marrow, and with hearts at ease in stupidity. The text cited from Proverbs therefore cannot mean that in this world God makes a final end of recompensing either the righteous or the wicked. Did he make a full and final retribution it could not be said that "MUCH MORE" will he recompense "the wicked and the sinner." Perfect retribution in each case, would preclude the possibility of such a comparison.—He will to a certain extent, and as a general law of his proceedings, recompense the righteous in the earth; but much more, to a greater extent, and more invariably will he recompense the wicked in the earth. This corresponds exactly with the experience of mankind, for God does more uniformly punish sin, than reward virtue in this life. The Lord's dealings with us, show, that he loves obedience and hates transgression; that it shall be well with the righteous, and ill with the wicked; and that from his imperfect retribution begun and carried on in this world, a perfect consummation of distributive justice, may be expected in the day of judgment.

That salvation is "the gift of God," to all of those who are saved, and results not to them from the merit of their own good works is granted, so that no man should boast, but ascribe all the glory of his being pardoned, sanctified and glorified in heaven, to "our Lord Jesus Christ, who died for us."  
The passage of Scripture on which you seem to rely with the greatest confidence is Colossians ii. 19, 20, 21. "It pleased the Father, that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies, in your mind by wicked works; yet now hath he reconciled." I am not indeed, disposed to deny that he must be happy who becomes reconciled to God, by a change in his state and mental operations, so that he is a pardoned sinner and loves God. But you insist that ALL things are to be reconciled; and seem to think they will be, or now are so reconciled as to become happy. "In my judgment," you say, "this passage distinctly teaches the final holiness and happiness of all mankind—inasmuch as it teaches the reconciliation of all things to God." ALL things, are words, which if taken without restriction mean more than ALL PERSONS.—Every object of conception, and every act of mind, is a thing. You surely do not mean to insist, that the stones of the street, the birds of the air, the cattle of the hills, the air we breathe, the winds and waves are to be reconciled to God, in any such sense, as to render them capable of endless happiness. Inanimate objects are not capable of being reconciled to God, in the exclusive sense of which you write, meaning a reconciliation in mental, moral, and legal estate, or in disposition of mind; and yet they come under the general class of "all things." Not all things, absolutely, are to be reconciled to God, then, in any such sense as to secure to them everlasting or even any happiness. If there is any single thing, a man, an apple, or a pebble to be excluded from the class of all things to be reconciled, so as to be happy, your argument from absolute

universality in this passage is lost. Reconciliation here must mean something different from a change of mental or moral state, preparatory to future bliss, or else the all things to be reconciled must be understood in a restricted sense. You may take which of these alternatives you choose. If you say that a thing, may be reconciled to God, without being secure of everlasting happiness, then I subjoin that the sinner may be that thing, and may in the sense of the text be reconciled to God, without ever being happy. If you say that all things are to be understood as denoting something less than absolute universality of being; then I add, that God will undoubtedly reconcile unto himself all the persons and all the things that are to be reconciled unto himself. Moreover the holy angels, which have not sinned, are comprehended under the expression all things; and they being referred to, as 'things in heaven' have no need of such reconciliation as consists in a change of estate from condemnation to pardon; or a change of mind from rebellion to submission, from enmity to love. Hence we infer, that the reconciliation here spoken of does not necessarily imply any such change as is requisite to prepare the wicked for heaven, by making them holy in heart and life.

It would be easy to show from the most learned lexicographers, and commentators, that the word rendered reconcile primarily signifies to change any thing from one state to another; and hence, secondarily, when a man's mind is changed from enmity to love, in relation to any one, he is said to be reconciled to that individual. It is the primary sense of the word that is employed when it is said, the Greek being literally translated, "For it seemed good, that in him all fullness should dwell, and to reconcile all things to him, he having made peace through the blood of his cross; by him, whether the things on the earth, or the things in the heavens." In consequence of Christ's having died on the cross to complete the work of redemption, it pleased God that in him as Mediator all the fullness of the Godhead should dwell, and that all things should be transferred to his dominion; so that he should be head over all things to his church. Dr. McKnight considered it a correct expression of the original to say unite instead of reconcile all things to him.

There is yet another interpretation which would make the word reconcile, mean nothing more than laying the foundation for actual reconciliation. Thus it is said, "if, when we were enemies, we were reconciled to God," i. e. we were atoned for; or the ground work of reconciliation was done; "by the death of his Son, much more being reconciled" in our hearts and state, "we shall be saved by his life." Rom. v. 10. Here sinners for whom the price of redemption is paid, are said to be reconciled to God, while they yet continue in a state of enmity; but subsequently they become actually reconciled by the renewing of their minds.

You refer to Colos. i. 16—18, in which it is said of the "Image of the invisible God," that "by him were all things created, that are in heaven, and that are in earth—all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church—that in all things he might have the pre-eminence." In these five instances you think I will allow the expression all things to be unlimited; and ask why then I should limit the declaration immediately after made concerning God's reconciling all things. I answer, that the all things created, are limited to all creatures; for while all creatures were made by him, there were some things in existence which were not made by him; such as the essence of the Deity, infinite space, and the action of free agents. He is before all things that ever began to be, but not before all things absolutely, for that would make him to be before himself.

That all unbelievers as well as believers shall be reconciled to God, so as eventually to be holy and happy, you argue from 2 Cor. v. 18, 19, in which place we read, "All things are of God, who hath reconciled us [believers] to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them." Because God is in Christ, by his word and Spirit reconciling the world to himself, it does not follow that every individual of the world of mankind now is, or ever will be, actually reconciled. The process of reconciliation is going on in the world but it has not been consummated. So far as Christ actually reconciles men to himself in the state of their souls, he does not impute their sins to them, but pardons them; but the ministry of reconciliation has not yet extended to every individual of the world of mankind, and therefore you have no reason to conclude that actual reconciliation has outstripped the progress of the means. The world and the whole world frequently mean any complete system of things; and hence we read of a world of iniquity, in the tongue of a world lying in sin, from which the apostles and saints were exempted; and of the world gone after Christ, while multitudes never went after him. There is a world of believers and a world of unbelievers.

In Philippians ii. 9, 11, we are informed, that in consideration of his work of redemption God hath highly exalted Christ, "and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Hence you infer the universality of holiness and happiness. You have forgotten that some confessed Christ and bowed the knee before him, acknowledging him to be glory of God the Father, who said, "Jesus, thou Son of God, art thou come hither to torment us before the time?" The bended knee is but an external token of subjection; and when some shall say, "Lord, Lord, open to us," to be told "depart ye cursed," they will confess Christ in such a way that God the Father will be glorified in their damnation. We grant that "whosoever offereth praise glorifieth the Lord; but equally true it is that the wrath of man shall praise the Lord; and the re-

mainder thereof, or that which would not glorify him, he will restrain.  
No man can say, with the heart, with faith, hope and love, that Jesus is the Lord, but by the Holy Ghost; but a parrot might say "Jesus is the Lord," without the least intelligence, and a man may say it with as little meaning as a parrot, ten thousand times and then perish forever. As "no man speaking by the Spirit of God calleth Jesus accursed," so no man makes a truly evangelical confession of the supreme Deity of Jesus, who has not been savingly taught and renewed by the Holy Spirit.

In your letter of March 15th, you assume me "that Universalists sincerely believe all that the Bible says about everlasting punishment;" and yet you hold that the Bible says nothing about it!

You think Luke xiii. 1—5, proves that unless men repent, they shall perish "IN LIKE MANNER," as those perished on whom the tower in Siloam, fell, or those persons whose blood Pilate mingled with their sacrifices. Can you believe, that if men do not repent in this life, they shall all come to their death by some violent means; by the fall of a house, or by some bloody persecutor? If this were the case, we should regard such a general rule, of perishing from the earth as a strong indication of everlasting vengeance. We regard the declaration, that those who do not repent shall all likewise perish, as teaching nothing about the mode of their natural death. It simply means, that those who repent not shall so perish, being taken away in God's displeasure, by whatever death, as those persons on whom the tower in Siloam fell, or those persons whom Pilate murdered in the midst of their religious rites. Here the perishing or perdition threatened must refer to something else than the mode of dying, if all who repent not shall perish, as you agree in "like manner" as they perished. That you are correct in your explanation of the word likewise in the passage under consideration, is admitted; for although the English word likewise frequently signifies also, yet the two Greek words (osoutos) and (omoiotos) which are translated likewise in verses 3d and 5th of Luke xiii. certainly denote the perishing to be in like manner.

They who perished in consequence of the falling of the tower of Siloam, and the cruelty of Herod, were not worse than other sinners, who lived to old age and die in their beds; but says our Savior, except ye repent ye shall all perish, as they perished; for he who dies without repentance, perishes from the gracious presence of the Lord.  
You aim "to show that premature natural death was the declared consequence of iniquity, according to the representation of Solomon," and that this is the perdition denounced against the wicked, when it is said they shall perish. It is granted, that frequently the wicked do not live out half their days, which they might live were they moral in their conduct; and that in general, obedience in childhood, and virtuous conduct in after life, tend to prosperity and length of days. Still we read of a sinner's being accursed, when an hundred years old; Isa. lxv. 20; and our own observation must have taught us, that many sinners instead of coming to a premature death, die in old age, in their iniquities, "being wholly at ease and quiet."

The 1 Cor. xv. 22, proves nothing more than this, that in and through Adam, all mankind have become subject to natural death, and that in and through Christ, all men shall be raised from the dead at the last day. Paul is arguing against those who denied the resurrection from the dead, and he asserts that the resurrection through Christ shall be as extensive, as death by Adam. As in Adam all die, says he, even so in Christ shall all be made alive; and he is careful to add, in the next verse, "but every man in his own order." Now in this order, Christ arose as the first fruits; afterwards shall arise they that are Christ's at his coming; and finally all the wicked shall arise to immortality and damnation at the same time. Then all things, and among them death itself shall be subdued to Christ, without entering heaven.  
Some shall as certainly be made alive in, or by Christ to an immortality of misery, as others to an immortality of blessedness. In proof of this doctrine of a resurrection from the grave to a future judgment, and of some men to all the miseries of hell, in body and in spirit forever, I adduce the following texts.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel xii. 2, 3. Here among those who are to arise from their graves, there is to be a distinction between those who are wise and all the unwise. The wise are to shine, with different degrees of glory, according to the measure of their holy obedience, and are to experience everlasting life, while all persons of an opposite character are to be the subjects of shame and everlasting contempt.

In the fifteenth Psalm, we have a prophetic description of the future general judgment. Out of Zion, the perfection of beauty, God hath already shined in the glory of his Gospel, which reveals to us the end of the world. Our God shall come, in awful majesty, as a destroying fire and tempest to the wicked. But in relation to others he shall say to his angels, "Gather my saints together unto me; those that have made covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself."

Concerning this scene, "Enoch also, the seventh from Adam prophesied,"—saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude v. 14, 15. When the ungodly are thus convinced, and judgment is executed upon them, every mouth will be stopped; every knee will bow, every tongue will confess, and God will be glorified in manifesting his justice, goodness, and

forbearance, even in relation to the sinner's doom.

In Jude we also read, concerning the Lord, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.—Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.—Likewise, also, these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." These Jude or Judas, the brother of James, styles "wandering stars, to whom is reserved the blackness of darkness forever." Here the spirit of inspiration gives us instances of endless punishment in the angels who sinned; in the inhabitants of the plain of Sodom, who suffer, after the shower of fire had swept them from the earth, the vengeance of eternal fire; and in those ungodly men in the days of Judas, who denied the only Lord God, turned the grace of God into lasciviousness, and were ordained to condemnation.

In 2 Cor. v. 8—10, Paul says, that he is willing to be absent from the body and to be present with the Lord, for which presence "we labour, that, whether present or absent, we may be accepted of him: for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here our appearing before the judgment seat of Christ is represented as taking place after our spirits are unclothed of the earthly house of this tabernacle, and clothed upon with an house not made with hands, so that mortality is swallowed up. When we live to die no more, having risen from the grave, then shall we appear before the judgment seat of Christ, that we may receive our portion forever.

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14. "God shall judge the righteous and the wicked." Eccl. iii. 17.

"In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," saith Paul, then "as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."—"for there is no respect of persons with God." Rom. ii. 11, 12, 16. In this same chapter, Paul says, "we are sure that the judgment of God is according to truth," and then exhorts to a preparation for it, as a future "revelation of the righteous judgment of God; who will render unto every man according to his deeds." He does not affirm that God does it now, but that he will do it, in that day of wrath, against which, by their hardness and impenitent heart, many treasure up wrath; in that day, in which he will render glory, honor, immortality, eternal life, to them that patiently continue in well doing; in that day, in which he will render to the contentious who do not obey the truth, but obey unrighteousness, "tribulation and anguish upon every soul of man that doeth evil."

Paul told the Athenians, that God "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii. 31. If the day of judgment was the day of giving the law, or any time prior to the Apostle's teaching the Athenians, there was no propriety in saying, that God hath appointed a day in which he will judge the world. In that case he might have said, "he has judged the world, without appointing any day for the judgment."

As an inducement to men to deny themselves, take up the cross and follow him, Jesus said, in reference to gaining the world and losing one's own soul, "for the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his work." Matt. xvi. 27. Then, when he shall thus come, and not before, will he perfectly reward every man. In proof of his coming to judge the world in the last day, agreeably to this declaration, Jesus then informed his disciples, that they should not all die, before he would come in his spiritual kingdom on earth.—"There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." John lived to see the full establishment of Christianity in the world; and the Saviour's coming to judge Jerusalem and call the Gentiles; but this was a widely different thing from his coming to judge the world in the last day.

I shall refer you, at present to one other passage, of fearful import, and in my opinion conclusive on the subject of our controversy.

"It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thes. i. 6—10. "In that day," the day of final judgment, "when he shall come to be glorified in his saints, and to be admired in all them that believe," then "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." In this way Christ will recompense tribulation to those who persecute his people, and rest to those who suffer trouble for his sake. Thus to give sinners and saints, persecutors and the persecuted, their respective portions, is a "righteous thing with God."

I accuse you, Sir, of no prevarication nor of intentional misrepresentation; and thank you for the repeated instances in which you

have given me advice concerning the manner in which I ought to manage my part in this discussion; but really this last passage of the word of God which I have cited must forever prevent me from becoming a Universalist. I remain yours respectfully.  
EZRA STILES ELY.

## GOOD ADVICE.

From the Gospel Anchor.

That the doctrine of universal grace and holiness is on the advance in this country, admits of no dispute. Information received from all quarters, abundantly sustains the assertion. But that it is as permanently established in all places, where Universalist Societies are organized, as could be desired, is not admitted. There is too much momentary zeal manifested on some occasions. A Society is sometimes formed in a hurry; every one who is violently opposed to the prevailing doxy of the place, is invited to subscribe for preaching; a minister is employed at random for a certain number of Sabbaths;—he commences, and there is a general turn-out,—and all are well pleased. But soon, the Sabbath day, as we call it, happens to be rather "dull," "rainy,"—"hot," or "cold," and but a few people are at meeting. The preacher grows disheartened, concludes that his preaching must be uninteresting to those who abstain from public worship for such trifling reasons; and, in fact, owing to such neglect on the part of the people, his preaching does become dull and uninteresting to the few, who are punctual in their places; and the hue and cry goes abroad, that the minister has run the Society all down!

Now, being somewhat advanced in years, and much experienced in Society matters, I want to offer a word of advice, to our good brethren, every where.

My serious opinion is, that Universalism can never command the respect and confidence of good men of various persuasions, so long as our Societies are got up in the hurried, inconsiderate manner before named. I would advise, that the formation of religious Associations, even upon a small scale, be the effect of deliberation and coaction among real believers in our doctrine.

2. When a Society is once organized, and composed of sound materials, and a minister engaged to supply it, let each member, at least, consider himself under a moral obligation to attend meeting, constantly, if possible. Let parents use their endeavors to have their families at the house of worship. It is the only way by which they can effectually promote our common cause. The bare subscription of money, is not half the story. Nay, I had rather speak to an attentive, punctual auditor, for half price, than to a few hearers scattered among many pews. Be punctual at meeting, then, especially where Societies are organized in a thin population.

3. But if you do neglect your own meeting, and thereby give your neighbors reason to think it is not worth attending, do not lay all the blame to the minister, if the Society does run down. How can he make the meeting run up, when half his supporters run away from the house of worship, or remain at home, through neglect?

R. S\*\*\*\*\*.

Here—read this; and don't forget that Mr Dwight, the writer, is a thorough going orthodox son of the late orthodox Dr. Dwight, President of Yale College.—[En.]

## UNIVERSALISM IN GERMANY.

The doctrine of the Eternity of Future Punishment "is almost UNIVERSALLY REJECTED." I have seen but ONE person in Germany who believed it, and but one other, whose mind was wavering on this subject. Many of them acknowledge that the New Testament seem to inculcate this doctrine; but they find it, as they say, so inconsistent with our ideas of the infinitely benevolent being whom God has revealed himself to be, that if they believe in his perfection, they must reject the doctrine. Some contend that it is not even apparently announced. To those texts which are generally with us believed to involve it, they give it a different explanation in their interpretation; finding, as they believe, philological difficulties in the way.—Some few would meet the arguments of those who believed it, by asserting that the oldest manuscript of the New Testament is of the sixth century, and that during the Arian and other controversies, which agitated the church from the days of the apostles until that time, there is not only a possibility, but a probability, that some errors have made their way into the text. Others affirm, as one of the orthodox professors, who is considered to be eminent for his piety, told me respecting himself, that this doctrine evidently appears in the New Testament, but that his heart could not receive it, unless he were to change his views of the character of God. That we now enjoy but a single ray of revelation, in comparison with the light which will burst upon our view in the future world; and that when we come to behold the glory of God, as it will be revealed to us, he believeth that this apparent difficulty in his moral government would be explained." pp. 421—422.

"Berlin is decidedly less immoral than Paris or the cities in the south of Europe. Vice is much less visible here than in most Catholic cities, and although it exists to a considerable extent, it is more necessary to draw a veil over it. The villages, so far as I can learn, are far more moral than the towns; and Berlin is less so than the smaller cities." And further; "Although there is much vice in this city, there is also decidedly more real religion than in any of the other cities of the continent which I have visited." Among the laity, the proportion of religious is decidedly greater than among the clergy. This is peculiarly true of the royal guard quartered here, many of the officers of which are said not only to lead exemplary lives, but to exhibit that ardent love to Christ and to mankind, which he has informed us is the test of discipleship. I know of no army, where there are so many religious men among its officers, as is that of Frederick William, and perhaps few have ever existed, where the proportion was so great.—Dwight's Travels.

Definition of a Drunkard. A drunkard is the annoyance of modesty—the trouble of civility—the caterpillar of industry—the tunnel of wealth—the ale house benefactor—the beggar's companion—the constable's trouble—the woe of his wife—the scoff of his neighbor—his own shame—a walking swill tub—the picture of a beast—and the monster of a man.

An article in the last number of the Foreign Quarterly Review gives a very interesting account of the Prussian system of education. All Prussian born children must be at school from the age of seven to fourteen—and this compulsory system is said to answer admirably.

Angry men have good memories.







ties, to look for the well-being of his less fortunate neighbors, sons as he had provided for his own household. One circumstance may be adduced as an illustration of his whole character. In the early settlement of the town it was not uncommon that years of scarcity of provisions occurred. And on such occasions it was his uniform practice to measure his grain, lay aside what he thought indispensably necessary for the sustenance of his own family, and to distribute the residue, not merely by among his *more needy*, but among his *most needy* neighbors. No man, perhaps more strictly obeyed the law of God. "All things were ready for him, and he should do unto you, so ye the same unto them, for this is the law and the prophets." Although a strict moralist, he was a welcome guest in all company, but that of the vicious. "Virtuous and wise he was, but not severe. His easy presence checked no decent joy.— Him even the dissolute admired."

All who knew him loved him; and very many will long remember with heart felt gratitude the important favors he rendered them in time of need.



He was indeed no common man—Great in bodily stature—a mind in a great degree proportionate, ever characterized by a sound and discriminating judgment. Though an untutored man, he was the friend of learning; and his patron, far as his circumstances would admit, of his own children had been educated, no man was more ready to appropriate his money for the purposes of public education.

Like a shock of corn fully ripe in its season, he has descended to the grave, and his children and numerous friends though they mourn his loss, are comforted with the happy reflection that he is removed from a scene of trials to a world of unending joy at the right hand of God.

G. B.

Also at Lewiston, on the 2d inst. Calvin Gorham, son of Mr John Gorham of Turner, and adopted son of Dr. Calvin Gorham of Lewiston, aged 13 years. A most promising and interesting child. Those who are called to mourn on this occasion are affectionately commended to God and to the word of his grace. G. B.

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**MARINE JOURNAL.**  
**Port of Gardiner.**

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*April 8. Arr.* schr. Cambridge, Campbell, Baltimore with Corn and Flour on order.

" brig Sophronia Dale, Brookings, Bath.

" schr. Nancy, Brookings, do.

" " Post Boy, Perry, Sandwich.

*10th. Sld.* schr. Elizabeth, Mason, Bosina.

" slp. Betsey, Mason, do.

" schr. Eric, Wait, do.

*12th.* " Bonney Boat, Burke, do.

*13th.* " Mexico, Fairbairn, do.

" Caroline, Wait, do.

" Nancy, Brookings, do.

" " Post Boy, Perry, Warren, R. I.

*14th Arr.* schr. Don Quixote, Caldwell, S. A.

" " Warrontowne, McNear, Boston.

" " Henry, Crooker, Portland.

" Forest, Collier, Lincolnville.

Slp. Nancy Harry, Phinney, Sandwich.

" Henrietta, Perry, do.

" Meteor, Phinney, do.

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**New Spring Goods.**

**ROBERT WILLIAMSON,**  
Tailor and Draper.

**W**OULD inform his friends and customers that he has just received from Boston, a new and extensive assortment of *Broadcloths, Cassimeres, Vestings, Trimmings, &c.*

—AMONG WHICH MAY BE FOUND—

*BROADCLOTHS*—Black, Blue, Brown, Olive, Green, Adelaide, Oxford and other mixed colors.

*CASSIMERES*—Black, Blue, Diagonal, a new article. Lander, Drab, Gray and Striped.

*VESTINGS*—a large variety of new and fashionable patterns.

*SUMMER GOODS*—a general assortment of thin goods selected with great care.

*TRIMMINGS*—An extensive variety selected with particularly reference to customers.

**Ready Made Clothing**—Of all kinds constantly on hand and furnished at the lowest prices.

§3—*CLOTHS* made up at the shortest notice and in the neatest and most fashionable manner. Orders faithfully and promptly executed.

N. B. All the above articles will be sold at the lowest prices for Cash or on credit.

Gardiner, April 17, 1834. 3m 16

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**Prints—New Style.**

**WATERSON, PRAY & CO.**  
Nos. 71 & 73, Kilby-street, Boston.

**O**FFER for sale, by the package or piece, an extensive assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and beautiful. Also, an assortment of colored Cambrics; likewise, printed Quilting and Britannia Handkerchiefs, by the case.

Printers of newspapers in the New England States, who insert the above, with this notice, once a week, for six weeks insinuated, shall be paid on presentation of their bills.

6w18

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**CHAISE—For Sale.**

**T**HE editor of this paper has one of Ollin's best Western Chaises, which cost him two hundred and twenty five dollars. It is every way as good now, as when he purchased it—with the exception, perhaps, of the leather in the top and harness, which owing to ordinary exposure, may not be altogether equal to new. The Chaise being of the first rate work and style is richly worth \$60 more than the common kind of new Chaises. But having had one for it, and for the sake of the money, he will sacrifice it \$75 upon it and put it down at \$150. Any good person wishing for a first rate article, may have it for this sum. "Call and see"—as the merchants say.

March 21. 12 WILLIAM A. DREW.

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**Paige's New Work.**

**B.** E. MURSEY has just published a collection of *Eminent Commentators* who have been lived in Punishment after death, wherein they are agreed with Universalists in their interpretation of Scriptures relating to punishment, by **LUCIUS R. PAIGE, Pastor** of the first Universalist Society in Cambridge.

§3—All orders for the above work adressed to **B. E. MURSEY, 29, Cornhill, Boston,** will receive prompt attention. 3fr

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**AGENTS.**

Anson, J. Collins.	Minot, C. Bridgman.
Albion, Enoch Farnham.	N. H. Woodbury.
Bangor, Newell Bean.	N. Gloucester J. Woodman
Belfast, D. W. Lottrop.	Norway, Rev. H. Hawkins
Bowdoinham, J. Patten.	Oldtown, Orono, Asa Smith
Bath, John Elliot.	Portland, C. J. Barbour.
Bucksport, Thos. Goodale	Sebec, Joseph Chase.
Brownfield, M. Howard.	Saco, D. Beckminster.
Camden, James Curtis	Thomaston, J. Spofford.
Castine, Nath'l Willson.	Turner—Rev. G. Bates.
Dexter, G. M. Burleigh	Union, E. Cobb.
Dresden, J. B. Bridge.	Waterville, Hon. A. Smith.
Dover, A. S. Patten	Wiscasset, B. Neal.

Rev. J. K. Fulmer. Waldoboro', D. McColb.

Freeport, Seth Babb, Jr. Watboro', Wm. A. Fitts.

Farmington, Rev. T. Bende Westbrook, Joseph Cobb.

Frankfort, A. Weston. Stirling, C. Bartlett.

Eliash Chick, Jr.

**NEW-HAMPSHIRE.**

Gray, Rev. Wm. Frost.	Dover, S. C. Stevens.
Hallowell, D. Lancaster	Portsmouth, N. Marsh & Co.
Hampden, E. & A. Hopkins	MASSACHUSETTS.
Keenebunk, J. Osbourne, Jr.	Boston, G. W. Bazin
Lewiston, D. Reed.	Charlestown, W. Ballist.
Lincolnton, S. A. Whitney	Danvers, E. S. Upton.
Leeds, John Carver.	Stirling, C. B. Streeter.
Levin, A. Sanborn.	Haverhill, T. T. G. Farnsworth.

Milo, Samuel Freeman.

§3—The above named gentlemen will act as Agents for the Intelligencer, receiving new subscribers and recollecting for monies received upon subscriptions, for which they will retain 10 per cent. for collecting.

§3—Universalist ministers are requested to act as Agents for the Intelligencer.



## THE SABBATH MORNING.

How calm comes on this holy day!  
Morning unfolds the eastern sky,  
And upward takes her lofty way,  
Triumphant to her throne on high.  
Earth glories wake, as o'er her breast  
The morning dawns her rosy ray,  
And blushing from her dreamless rest  
Unveils her to the gaze of day;  
So still the scene, each waking sound  
Seems hallowed music breathing round.  
The night-winds to their mountain caves,  
The morning mists to heaven's blue steep,  
And to their ocean depths the waves  
Are gone, their holy rest to keep.  
Tis tranquil all—around—above—  
The forests far which bound the scene  
Are peaceful as their Maker's love,  
Like hills of everlasting green.  
And clouds like earthly barriers stand  
Or bulwarks of some viewless land.  
Each tree that lifts its arms in air,  
Or hangs its pensive head from high,  
Seems bending at its morning prayer,  
Or whispering with the hours gone by;  
This holy morning, Lord, is thine;  
Let silence sanctify thy praise—  
Let heaven and earth in love combine,  
And morning stars their music raise!  
For 'tis the day—joy—joy—ye dead—  
When death and hell were captive led!

From the Mother's Magazine.

## A MOTHER'S TEAR.

Earth has no eloquence so strong,  
Deep, soul-affecting, yet so clear—  
That yields far deeper than the thought—  
As a kind mother's melting tear.  
Of when a wayward, stubborn child,  
I've scorned reproof, despised control—  
A tear has made me tame and mild,  
And bowed with grief my inmost soul.  
Of when I broke her gentle laws,  
And turned regardless from her frown—  
A tear would advocate her cause,  
And break my will and melt me down.  
Say reader! has thou never mourned  
When thou hast made a mother weep?  
On anguish's pillow never turned,  
And sought in vain for soothing sleep?  
Proud one! whose heart is cased in steel,  
Hast never own'd an earthly fear—  
Tell me if thou didst never feel  
When thou hast caused a mother's tear.  
If thou art of sterner strain—  
Go hie thee to another sphere!  
No heart should dwell in earth's domain  
Impervious to a mother's tear.

From Frazer's Magazine for December.

## TO A BEAUTIFUL BOY.

Boy! thou art like a dew-felt streamlet, rushing  
Brightly and purely from its mountain home,  
To where young buds, spring's earliest gifts, are blushing,  
And thirsty fields and fainting plants say "Come!"  
Impetuous boy! in Fancy's bright fine dwelling,  
Without one care to shade thy glorious brow—  
With glance of fire and bosom proudly swelling—  
With generous thought and passion's fiery glow.  
Parents who fondly love thee, watch the blending  
Of thy dark lashes when sweet dreams are nigh;  
Then rubly lips their faithful prayers are sending  
For thee to Him who rules thy destiny.  
Boy! may thy life star set in pomp and beauty—  
A voice, a halo consecrate thy tomb;  
Telling to after times, "The path of duty  
Ends in the spirit's native, heavenly home!"

From the Christian Messenger and Universalist.

## CONTRASTED SCENES.

It was a bright, and balmy morning in June. The sweet music of song-birds was heard in each murmur of the passing breeze; the early sunlight streamed gayly upon the glittering church spires of the beautiful village of B—, and the sounds of pleasure and industry reverberated along its neatly paved streets. But the mansion of one of its most wealthy and influential citizens looked gloomy and forsaken. The doors and windows were closed, as if in the solitude of winter, and naught but the occasional voice of a domestic in the lower rooms indicated to the listening passenger the existence of its inmates.

The owner of that mansion was on his deathbed. He had for some weeks been giving way to the ravages of a wasting consumption, but had never, until the present morning for one moment doubted his ultimate restoration to health. Symptoms, however, could no longer be misunderstood.—The uncertain pulse, dimness of vision and the chilliness which pervaded the extremities of his exhausted frame, pointed unequivocally to the denouement. He felt that he must die. Yea, he must die! and at the period, too, when the ties of life were strongest—when the rainbow of hope encircled with its brilliant hues the fair sky of his existence—when the voice of domestic peace waited him at home, and the applause of the multitude abroad—when the hand of fortune showered down her choicest minerals at his feet, and held out to his extended grasp, fame's glittering coronal. He must die! and like myriads before him, go down in the pride of his early manhood, to furnish a banquet for the loathsome tenants of the tomb. It was a gloomy reflection, and the wretched invalid ventured a hasty and timid glance beyond the precincts of his anticipated prison-house. But all was dark there. The light of immortality to his benighted understanding was but as the lonely lamp of the sepulchre, whose fitful rays serve only to reveal the sickening horrors of mouldering humanity. He knew that his body must mingle with its native dust, but his soul—would it exist in a future state? If so, how?—where?

The voice of maternal instruction came back, after the lapse of many years, to his heart. Its words sounded mournfully in his ear; but did it bring him comfort? Judge. The soul is immortal—it must exist eternally either in heaven or hell. If it hath pleased God to ordain it to everlasting life, glorious will be its career through the deathless ages of eternity. If not, wretchedness, inconceivable wretchedness, must be its portion. Alas! for the being who has been thus instructed in the kingdom of heaven—who has known nothing of Christianity but its miserable, its wicked corruptions. Better to have left him to the simple light of nature, to worship stocks and stones; or, to dream with the Indian of golden-bows and silver fish, than to mock him with a revelation that mars every enjoyment here and precludes all hope of perfect bliss hereafter!—And so felt poor M—. The picture was dreadful, and he turned on his pillow with a groan of anguish, proceeding from the depths of a soul deprived of all light from the future.

"The minister is below," whispered a servant to the care-worn wife, who hung in speechless sorrow over the fading idol of her youthful years. She replied not, but motioned, with a trembling hand, for him to be admitted. He was accordingly soon seated beside the sick bed. M— turned upon him a

supplicating look, but it was answered only by a few abrupt and torturing remarks, about "sinning away the day of grace." "O! he wants consolation," sobbed the distressed wife, to whose bleeding heart each ungentle word was as a dagger. "cannot you give him one word of comfort?" The minister shook his head. M— saw it, and dreadful was the effect. He had "asked for bread, and received a stone." He had begged for one ray of hope to lighten his dark passage to the grave, and it was denied him. It needed but this little drop to make the cup of bitterness overflow. With an almost preternatural strength he raised himself in the bed, his features became black and convulsed, his skeleton hands were thrown piteously upward, while he shrieked, in a voice of the most heart-rending despair, "lost, lost, lost—going"—I cannot write the rest, but in a few moments all was over.

And midnight's raven pinion waved above  
The young wife's blighted hopes. O, what to her  
Was now this fair earth's beauty? To her eye  
Each lovely thing was rayless; for the sun  
Of her existence, the bright orb which gave  
A lustre to life's flowers, had gone to rest.  
With clouds upon its bosom. It would ne'er  
Arise to bless her more; and joy, and hope,  
And even the sense of suffering, passed away,  
And she became, 'mid reason's leaves, a blank.

"Anne—dear, dear Anne, will you not speak to me once more," whispered the only sister of the dying Mrs—. There was no reply. The eyes of the sufferer still remained closed, her lips were perfectly colourless, and naught but an irregular and scarce perceptible respiration gave evidence that the spirit still occupied its frail tenement of clay. "I fear she will never awake," continued the afflicted girl, raising her streaming eyes to one, upon whose brow were legibly engraved the characters of that grief which findeth no utterance. "She will die in this dreadful stupor, and what will become of us and little George? O, if she could but give us a farewell blessing, and tell us her feelings in prospect of the great change, I should not, I am sure I should not, feel thus," and the fair mourner bowed down her head and wept aloud as from a heart full of tears.—Still no change was visible in the sick person; and for four long hours did this affectionate sister hang over the beloved companion of her infancy, in an agony of suspense between hope and fear—at one moment vainly fancying the pale lips about to speak, and at the next holding down her cheek to satisfy herself that the breath were not entirely gone.

It was one of those bright but evanescent days of autumn which come down to us like the momentary glimpses of higher realms, with that sweet and melancholy splendor which rivets the soul of fancy, and which is rendered doubly precious from the reflection that its duration is transient and uncertain. The rude north wind had softened to a gentle breeze, and the "silvery mist" which hung, like the drapery of a great spirit, in transparent folds from the outstretched arms of the lofty pine, reflected with prismatic beauty the crimson rays of the setting sun. The bed of Mrs— stood near a west window, and a stray sunbeam stole through and rested gently upon her face. The nurse saw it and hastened to replace the curtain, but the light or something else had broken the spell. The sleeper looked up and murmured faintly, "Ellen." "What, what?" inquired the agitated sister, bending eagerly forward to catch the slightest sound. Mrs— drew the covering over her face, like one who had seen a beautiful vision and wishes to recall its sweet but departing images. But her finger slightly returned the pressure of the fond hand that clasped them, and she continued in a low, and supplicating voice—"O, let me go back again, for there are tears and darkness, and sorrow here. Let me go back to the cloudless regions where the day light never fades, and the fountains are brimmed with bliss. There is no sin there, no dreadful partings, no mourner's tears. The sounds of praise have no discord in their numbers, and the tree of life no mildew in its blossoms. O! let me go back." "Where Anne—where do you want to go?" asked her sister, surprised at her singular words.

I have somewhere seen a dying person compared to a waning lamp, whose expiring rays will sometimes shoot upwards with an almost supernatural brilliancy, and then disappear again suddenly, and forever. It was so with Mrs—. The cloud, which had, through a short but distressing illness, nearly obscured her reason, departed. The color revisited her cheek, a smile played upon her lips, and her eye assumed its wonted intelligence of expression. "How long have I slept," asked she of her husband, who stood gazing upon her with a something like hope. "O, a long while," was the reply.—"Have I? It has not seemed so to me, for I have been— Take little George in your arms, Ellen, and set close by me. O, I have had a glorious vision—I will tell it, that it may comfort thee, my poor doubting sister; thee whose weak faith would so limit the holy one of Israel. I will tell it, and may it speak peace to thee when I am gone. My spirit has been to the home of the blessed; yea, in the midst of that numerous company whose mortal bodies have been clothed upon with the shining robe of immortality.— They were all there—the loved, the early lost, the beautiful companions of our happy hours, who were called away at the moment when we found them dearest—they were all there! And the dear parents removed by the summons of three score years, and the little brothers who bowed down in the morning of their loveliness, like the tender flower in the frost—they were all there—with the light of eternal love upon their brows, and the songs of a redeemed universe flowing from their harps! Aye, the songs of a ransomed universe—of glory to God in the highest, and good will towards men.—Glory to God in the highest! The music is in my ear—it is in my heart! O, let me go back, for the melody increaseth, and the light of another world is dawning upon my spirit."

And were they mourners, they who kneel beside that "marble seeming" clay? Oh, what it not! A new and living way was opened now. To their enraptured view. Death's turbid stream became a gentle current, on whose banks Spring's holy flowers waved. They heard the hum of sweet familiar voices, sighing out—"Fear not! but launch your backs upon the wave, whose silvery swell shall bear you to our arms." They felt a blessed spirit breaking up. The fountains of their sorrow, and when next their glances fell on that dear pallid form. Still living in each long-linked sympathy, Sweet faith o'ershadowed them, and softly said, "So shall ye pass, in smiles, from earth to heaven." Sheshequin, Pa. J. H. K.

A Good Story. There lived lately in one of the mountainous counties of Western Virginia, many Dutchmen, and among them one named Henry Snyder, and there were likewise two brothers, called George and Jake Fulwiler; they were all rich and each owned a mill. Henry Snyder was subject to fits of derangement, but they were not of such a nature as to render him disagreeable to any one. He conceived himself to be the supreme ruler of the universe; and while under the infatuation had himself a throne built, on which he sat to try the cases of all who offended him; and passed them off to heaven or hell just as his humour prompted—he personating both Judge and culprit. It so happened that some difficulty occurred between Henry Snyder and the Fulwilers, on account of their mills, when to be avenged, Henry Snyder took along with him a book in which he recorded his judgments, and mounted his throne to try their cases. He was heard to pass the following judgments. Having prepared himself, (acting as judge, and yet responding for the accused) he called George Fulwiler:—"Shorge Fulwiler stand up. What hast thou been doing in thy lower world?" "Ah! Lord I does not know." "Well Shorge Fulwiler, has't thou got a mill?" "Yes Lord I has." "Well Shorge Fulwiler, didn't you ever take too much toll?" "Yes Lord I has; when der water wash low, and mine stones wash dill, I did take a little too much toll." "Well den Shorge Fulwiler, you must go to der left, mid der goats." "Well, Siakke Fulwiler, now you stand up. What you been doing in thy lower world?" The trial proceeded throughout precisely like the former and with the same result. "Now I tries mineself. Henry Snyder! stand up. What you been doing in thy lower world?" "Ah! Lord I does not know." "Well Henry Snyder, has't thou got a mill?" "Yes Lord I has." "Well Henry Snyder, didn't you never take too much toll?" "Yes Lord I has; when der water wash low, and mine stones wash dill, I has taken a little too much toll." "But Henry Snyder, vat you do mid der toll?" "Ah! Lord, I gives it to der poor." [Pausing] "Well, Henry Snyder, you must go to der right wid der sheep; but it is a tam tight squeeze!"

Cure for a Film in the eye of a Horse or an Ox.—Edward S. Jarvis, Esq. of Surry, Me. in a letter to Mr. Joseph R. Newell, proprietor of the Boston Agricultural Warehouse, states as follows:

Have you ever heard of a cure for a film on the eye of a horse or an ox? I was told of one eighteen or twenty years ago, and have been in the practice of it ever since with perfect success. It was brought to my mind by just having had a proof of its successful application in a calf that had its eye hurt by a blow from another creature. A film formed over it, and it was thought its eye was lost. But by turning into the opposite ear a great spoonful of melted hog's fat, it was cured in 24 hours. I do not pretend to account for this, but I have seen it tried with success so often, that I think it ought to be made public, if it has not been before. I learned it of an Indian.

Temperance in the right Place.—At the fire at Charlestown yesterday morning a bucket of brandy and water, as was wont to be the custom in the days of yore, was brought out to treat the engine companies.—The first to whom it was offered, was engine company No. 10. "There's not a man in the company drinks it," was the answer of one of the officers. No. 4 company was next asked if they wanted some drink?—Yes, what is it?—Brandy and water, was the answer.—You've brought it to the wrong shop, was the reply,—and him with the bucket pushed on to be stopped a few minutes after by a gang of Irishmen, in whose company the contents of the bucket was soon disposed of.—Boston Jour.

Whiskey! Whiskey!—A gentleman, who has resided in the western part of the State of New York, the past winter, relates the following fact which occurred in the village where he resided. It shows the value which some of the Yorkers put upon whiskey:

A woman called on her neighbor one morning, and wished to borrow a few pounds of flour. The good man of the house inquired if her husband had not a plenty of wheat. "O yes," was the reply. Then, said the man, I should think he had better carry some of it to mill than to go to the store every morning and purchase a gallon of whiskey. And continued he, what do you do with so much whiskey? "O," says the woman, "a gallon of whiskey is nothing in a family of small children like ours, considering we don't keep a cow."—Brattleboro' Messenger.

STEREOTYPE PRINTING.—From a report published by the Dutch Government, it appears that this ingenious art was invented so long ago as the year 1700, by John Muller, minister of the German reformed Church at Leyden. His first method was that of soldering the types together after the page was composed—but afterwards he had plates cast from a Plaster-of-Paris, or metal mould, as done at this day. He and his son published various works printed in this manner. It is extraordinary that the art was afterwards suffered to fall into oblivion, and was re-invented a century later.—[Quarterly Review.

Curious Agency.—A letter published in the Journal of Commerce, from an emigrant from the United States, residing in Texas, describes the country as a paradise, and urges his friends to come and enjoy with him the fat of the land. He writes, "Be sure to bring out all the books you have, or can get hold of. Bring out all the vegetables, garden and fruit seeds you can. Also, one wife for me, handsome, &c. mother knows what will suit me."

Verily this is a dutiful son, and putteth more confidence in his mother's choice than most men are willing to.

Sad effects of Intemperance.—A dwelling house was lately burnt at Middleboro', belonging to P. H. Pierce, Esq. and occupied by Nath. Cole, 3d, who was burnt in the house. The house belonged formerly to Cole, but the love of rum had put it into the hands of the rumrunner. Cole was at the time intoxicated.

His wife who had been out at work, washing, through the day, returned and found her husband in such ill temper, that she was obliged to flee to another place for rest. Cole was then alone in the house, and by some means set fire to it, and was burnt up.

Sheep killed by Cats.—The Lancaster (Pa.) Examiner says: "Incredible as this may sound, we have good authority for saying the deed has been actually perpetrated in this country. Several cats, of the common species, with their progeny, have for three or four years past made an old stone quarry in Martine township their abiding place, and in that time it would seem have relaxed to the wild state, and acquired the ferocious and predatory habits natural to their tribe. A short time ago some of them were seen in pursuit of a full-grown sheep, belonging to the flock of Mr. Martin Herr, of that vicinity. They soon overtook it, dragged it to the ground, and before the person who witnessed the scene could reach the spot, they succeeded in so lacerating the poor animal's throat that it bled to death in a short time. It required considerable exertion to drive them off. A dog subsequently sent in pursuit of them, caught one, but would probably have been himself worsted in the conflict that ensued, had not the owner come to his rescue. It is said they also pursued a small boy some time ago, and followed him a considerable distance, as is now supposed with deadly intent."

Death of a Giant.—The Taunton (Eng.) Courier contains an account of the death and funeral of Joseph Neal Sewall, the Lincolnshire giant, who was born at Horncastle, in 1805. Sewall died on the 4th, and his remains were interred in the church yard of Taunton, St. Mary Magdalen. He had a great horror of anatomical operation after death; and his friends in deference to his wish, refused a great many lucrative offers for his body, and had quicklime thrown into the grave. The deceased was seven feet four inches high and weighed five hundred and eighteen pounds. Sewall's dress required five yards of broadcloth for his coat, five yards of cloth and linen for his waistcoat, seven yards of patent cord for his trousers, his shoes were fourteen inches and a half long and six inches and a half wide.

Capt. York's Piece.—A good old lady, who always saved the cream of every thing to tickle the palate of her loving spouse, reserving for him the brownest piece of toast, the best slice of cake, and the biggest piece of pie, one day had a gentleman to take a cup of tea at her house, who liked to be the monopolizer of such dainties himself; and who was moreover on terms that warranted his helping himself to whatever suited his fancy. As usual the good woman had cut her pie in such a manner as to leave one formidable slice, which was well understood to belong to her husband. The visitant saw it, and proceeded to help himself to the tempting morsel, when he was interrupted by the wife; "Stop, stop, Mr—, that's Capt. York's piece." [Portland Cour.

Among the peculiar delicacies of the tables of the Grandees of Spain, is a species of small ham, of a very red color, formed from pigs reared on the estate of the Duke de Arcos, in a small healthy park abounding in snakes, which constitute the sole food of these favored animals. The Arcos hams are said to possess a most pungent and appetizing flavor, resembling that of pickled tunny.

A country paper in the interior of New York, having published the marriage of Mr. Luke Gore, after a tedious courtship of three days, the said Gore comes out in the same paper with an *erratum*. He desires the editor to correct so erroneous a statement; for, says he, "I consider it derogatory to my character, and an insult to my dignity, to have spent so much time in the vain and frivolous business of courting—why, in fact, sir, it was but three hours!"

Revolutionary.—A six pound shell was unearthed this morning in a garden near Copp's Hill. It was found about two feet below the surface, and was full of powder, of as perfect grain as when new, but the strength was exhausted, and it would not ignite when thrown into the fire. It is presumed to have lain in this state fifty or sixty years. The shell is about two thirds of an inch thick, and contained about a quarter of a pound of powder.—[Boston Transcript.

New Cement.—The late conquest of Algiers by the French has made known a new cement used in the public works of that city. It is composed of two parts of ashes, three of clay, and one of sand. This composition called by the Moors "Fabbai," being mixed with oil, resists the inclemencies of the weather better than marble itself.

Of the amount of gold coined, about \$85,000 came from Mexico and South America, \$12,000 from Africa, and \$868,000 from the gold region of the United States, more than one half of which, or \$475,000, was furnished by the mines of North-Carolina.

The Pennsylvania Canal and Rail-Road from Philadelphia to Pittsburg are now in operation. The Rail-Road over the Alleghany Mountains, about 40 miles in length, was opened on the 18th inst. and 8 cars, drawn by steam power, passed over the inclined plains in five hours. Upwards of 100 canal boats have already passed Harrisburg this season.

Letters from Sidney, New South Wales, of the 17th of August, state the arrival there of the first vessel with free white female settlers, 215 in number, and the result of the experiment is highly satisfactory. In three days no less than 180 of them were engaged, and there was no doubt but the whole of them would in a few days be provided for.—The letter dwells with much gratification on the comparison between these women and the wretched outcasts heretofore sent to the colony.

English Dukes.—The Duke of Newcastle and the Duke of Norfolk are said to be the only two English Dukes, who are Peers of the Plantagenet Dynasty; the Dukes of Somerset, Beaufort, Rutland, and Dorset, belong to the Tudor Dynasty; the Dukes of Richmond, Grafton, St. Albans, Leeds, Devonshire, Malborough, and Manchester, to the Stuart Dynasty.

There is an English statute where one half the penalty goes to the King and one half to the informer—the penalty being "fourteen years transportation!"

Vidocq has just obtained a patent for the manufacture of paper from which no writing or print once impressed can be effaced or altered. The Directors of the Stamp Office long ago offered a premium for the discovery of this paper.

## LIST of LETTERS remaining in the Post Office

Gardiner, Me. April 1, 1834.  
Mary Jane Averill  
Ann Adams  
Rachel W. Averill  
Wm. Bray  
Desiah B. Besse  
Isaac S. Brown  
Samuel Blaisforn  
Daniel G. Baker  
Dean Cobb 2  
George W. Cobb  
R. Carr  
Nathaniel Colcord  
Harrison P. Crowell  
Samuel Clay 2  
Harriet Collins  
Emmie H. Collins  
Thomas Dancy  
Josiah Dill  
Ammi Denison  
Betsey Eastman  
Wm. P. Elder  
Gridley T. Estes  
Samuel Fletcher  
E. P. Farris  
Amasa Fitch  
Benjamin Field 2d  
Thomas Farrell  
F. Gage  
Nathaniel Goding  
Henry Gray  
H. Hopkins  
Reuben Hatch, Jr.  
David Huntington  
John Hinkley  
Greenleaf Holmes  
Josiah Hunt, Jr.  
Daniel Hunt, Jr.  
James H. Jones  
William H. Jewett  
Widow Jane Kimball  
Luther W. Kimball  
Lovisa Knox  
Lydia Loring  
Luke Laiten  
Thomas K. Lord  
John Merri  
Edward McCanna  
John Mellus  
Stephen Merrill  
George Maxwell  
Cynthia Ann McCurdy 2  
Isaac Page  
Mary Potter  
Robert Richardson  
Charles H. Rundlett  
David F. Ring  
Reuel Rice  
A Small  
Samuel Springer  
Elizabeth Snow  
Irene Stevens  
James Shaw  
Robert Sager  
Naum Spear  
Elizabeth Shaw  
Betsey Sprague  
David W. Tinkham  
John Tappan  
Turner & Tucker  
Thomas Town  
Robert Withes  
Mary Wire  
Charles Wells  
Olivia Woodcock  
Elizabeth Woods.

SETH GAY, P. M.

## To the Afflicted.

## For sale, Dr. Holmes' Dulcified Vegetable

Compound and Deobstruent Pills.  
SAFE, and efficient medicine for all those under diseases of the Lungs, such as Catarrhs, Croup, Asthma, inflammation of the membranes of the throat, and organs of the chest. This medicine has been singularly powerful in cases of bleeding from the Lungs, and as a preventive of consumption. It is purely a vegetable compound, principally of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurities of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly useful in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor. HOLMES, M. D. who was first led to its use by seeing its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success. Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—sent free of cost to efficacy, &c. Price \$1.50. Apply to S. O. BRADSTREET & CO. Agents, Gardiner, who are constantly supplied with the medicine.

## A good bargain to be had.

FOR SALE, situated in the flourishing village of Freedom, a House 107, containing about 100 square rods of land, with a two story House 24ft. by 40, partly finished, and Barn thereon.  
Also, situated three-quarters of a mile from the village, 25 acres of excellent Wood Land, the trees tall and handsome.

This flourishing village is situated on the high bank between the Kennebec and Penobscot rivers—15 miles from Belfast. Here is a living stream of pure water flowing through the village, on which mills and other machinery are already in operation—and room for more of most any kind. Here the mechanic may lay a sure foundation for the time to come. The cabinet maker will find a ready sale for his furniture; for the numerous farmers are continually giving their dwellings whose cheeks blossom with the beauty of health, the rose of Sharon or the lily of the valley—in marriage—Here the mechanic may have a water power which "never tires"—Here the honest attorney may make a stand with no envious brother near to snuff him from his dream of high ambition and fame to be known. On these high lands the eye may gaze in a panoramic view, in every direction, of hills and mountains ever crowned with verdure—in their seasons here is none of the fever and ague of the south, which first shakes and then turns up the enjoyment of life; but on the contrary, our temperate inhabitants live without knowing hardly what sickness is—that pleasantness that is seen among those who live in large villages to us is almost unknown.

Ye enterprising young men of the craft—it is time for you to awake to the privileges that your State presents for your acceptance—tell me, ye who roam abroad for greater adventures, for what seek that we have not among ourselves, for what look abroad, ye who are continually giving your dwellings "Ohio fever," and you will find privileges enough, without leaving "your own, your native land." The above premises may be had cheap for cash in part and approved credit. For further information inquire of JOSIAH CURTIS, Esq. of Freedom, or of EBENEZER STEVENS of Montville, for person or letter (post paid).

## JAUNDICE BITTERS.

## Positive or no Pay.

DENNISON'S BITTERS of legitimate origin, emanating from one less a personage than the great Dr. Letterson of London, and have been in successful operation in this country for more than twenty years. It is a spring medicine, which yields all its virtues to boiling water.

The Jaundice is discovered by want of appetite, heaviness, oppression and dullness; at times an excessive propensity to sleep, and at others to great wakefulness; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole system is infected with bilious secretions, and in process of putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these unpleasant, and in some cases alarming sensations, DENNISON'S Bitters are the best medicine which can possibly be resorted to; they possess one property which is not common to similar remedies, all or nearly all their qualities may be extracted by a vinous or even a watery menstruum. This medicine is particularly serviceable in bilious costiveness, and to an oppressed and may be given to children, with the greatest safety, and in effect it is a fully warm and pungently aromatic, expels wind in the easiest manner, without inflaming the bowels; it is extremely serviceable in all seasons, especially on the approach of warm weather, when the use of this medicine freely perspiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, enriching the blood and invigorating the whole system.

Persons leading sedentary, inactive lives, and in some degree subject to these complaints; all therefore in such a situation, though not immediately aware of its inconvenience, would do wisely by securing a continuance of health by means of this generous stomachic, as well as expurgative and bio-vivacious, who wish for a delicious and delicate preparative for the appetite, the best companion at a festive board.

These Bitters are sold wholesale and retail, and for exportation, by the proprietor in London, and F. G. COOK his agent, Augusta, Me. and B. SHAW & CO. Gardiner.

## New Books.

JUST received at the Bookstore of Wm. PALMER  
The Young Man's Guide  
Life of St. Paul,  
Daughter's Own Book,  
Young Orator,  
Life of J. B. Taylor,  
Jack Downing's Letters,  
Pocahontas,  
Parker's Magazine, Part Third,  
Peoples' do. do.  
Battles of Cressy & Poitiers, in French & English  
Beaumont on the Gastric Juice.